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zeigen die bekannte Einrichtung der Sagabibliothek : Einleitungen über die Überlieferung des betr. Denkmals, seine Quellen, Verfasser, sein Verhältnis zu den Werken ähnlichen Charakters. Bei Kålund ist auch über Komposition und Stil der *Laxdæla* gehandelt, bei Kölbing über den Sagenstoff und seine Verbreitung, über die norwegischen und isländischen Übersetzungen aus altfranzösischen Gedichten überhaupt. Unter dem Text sind Anmerkungen — bei Kölbing mehr als bei Kålund — welche die Übersetzung erleichtern, zumal lexikalischer Art, bei Kölbing zahlreiche Hinweise auf die französische Vorlage, bei Kålund historisch-geographische und Sacherklärungen, letztere übrigens auch bei Kölbing zu finden. Wörterbücher enthalten die Bändchen der Sagabibliothek nicht, sie setzen immer noch den Gebrauch von Möbius's Glossar voraus und geben, was in diesem fehlt, unter dem Text an. Man muss den Herausgebern der Bibliothek dankbar sein, dass sie die bedeutsame *Laxdæla* mit ihrem reichen Inhalt, sowie aus den romantischen Sogur die *Flóressaga*, die so enge Anknüpfung an die mhd. Epik bietet, ausgewählt haben.

O. BRENNER.

WÜRZBURG, MAI '98

A Glossary of the West Saxon Gospels, Latin-West Saxon and West Saxon-Latin. By Mattie Anstice Harris, Ph.D. (*Yale Studies in English*, vi.) Boston, New York and London : Lamson, Wolfe and Co., 1899. Pp. 111.

Miss Harris' *Glossary* not only adds to the—still lamentably small—number of special glossaries of Old English prose texts (such as Cook's and Lindelöf's), but marks a new departure by its arrangement on a semasiological basis. That is to say, the West Saxon-Latin word list is subordinated, as an index, to the Latin-West Saxon glossary ; the latter occupies about two-thirds of the volume and is sufficiently full to show in detail the treatment of the entire Latin word material in the English version.

This is a most happy idea, and it has been carried out in a careful and intelligent manner. The rigid compression of the material is, on the whole, to be commended, though sometimes

the principle of economy seems to have been carried too far. A little less reserve on the part of the compiler would have obviated the necessity of consulting the Latin text in order to ascertain the use of certain words. E. g., quite unintelligible are such entries as: '*certus*: geare, Lk. 20, 6'; '*nisi*: gif, f. 9, 33' (i. e., *nisi esset hic a Deo* = gif hē nāere of gode); '*os*: ecg, Lk. 21, 24.'—A number of familiar words, like *non*, *nonne*, *cum*, *autem*, *quia*, *enim*, *quidam*, *post*, *ubi* are altogether omitted.—Complete registration in the case of very common words may have appeared needless pedantry. Still, the failure to note, e. g., the places in which *hana* occurs, obscures the remarkable fact that *cocc* is found in Matthew and John only, whilst *hana* is restricted to Mark and Luke. Cf. *The Authorship of the West Saxon Gospels*, by Allison Drake, New York, 1894. It would have been interesting to learn Dr. Harris' opinion about the authorship of the Gospels.

Minor oversights, which are perhaps unavoidable in a collection of this kind, have been noticed in several places. But lack of space precludes discussion of such details. A list of *Corrigenda* and *Addenda* might increase the usefulness of this valuable publication.

Full credit is due to Professor Cook not only for suggesting this work and its particular plan, but for making such an enthusiastic and forcible plea in favor of Old English semantics as is found in the Preface to his *Biblical Quotations in Old English Prose Writers*. This is, indeed, a wide and all but unexplored field in which there is room and need for many workers.

Conscientious labor bestowed on the apparently humble task of compiling a glossary like the present one will never be lost.

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